The Perkins School *of* Theology

JOURNAL

The New Quadrangle . . . . . *Dean Eugene B. Hawk*

Ability, Adaptability, and Dependability . . . . . *Bishop Charles C. Selecman*

Psalm VIII . . . . . *John H. Hicks*

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Ministers' Week . . . . . *The Lecturers*

WINTER NUMBER 1947
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THE PERKINS SCHOOL OF THEOLOGY JOURNAL

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ABILITY, ADAPTABILITY, AND DEPENDABILITY

By Bishop Charles C. Selecman

Bishop Selecman is presiding bishop of the Dallas area. He was President of Southern Methodist University from 1923-1938, and it was during his administration that the pattern of the larger university plan began to emerge on this campus.

The Editor

A GOOD many years ago, when I was a ministerial student in Central College, Fayette, Missouri, I heard the President of the college say, "He has ability, but he lacks adaptability." He was discussing a young minister's fitness for a certain pastorate. Those words lodged in my memory. As time has passed, I have verified the value of this discreet remark. From my own experience, one other word may be added, dependability.

These three do not embrace all the qualifications for a "good minister of Jesus Christ," but they embody primary elements of success in any occupation.

For years it has been my custom to study the annual volumes containing the Lyman Beecher Lectures on Preaching given at Yale. In his Personal Foreword to the 1929 lectures, Bishop Edwin D. Mouzon relates the following incident from his early life. His father regularly conducted family worship morning and evening. "The evening I was going up for my examination" (for license to preach) "he turned aside from the regular course of his reading and read instead the second chapter of Second Timothy. He offered no explanation and he made no comment. But the reading of that scripture made on my mind a profound impression. I am printing that lesson here with the hope that the message it conveyed to me many years ago may be conveyed to such young men as may read these lectures." One is profoundly impressed to observe that more than three-fourths of the eminent bishop's Personal Foreword consists of the quotation of an entire chapter from St. Paul. The apostle is saying to his spiritual son, Be strong; teach others; endure hardness; do not entangle yourself in worldly affairs; strive for mastery; be a workman unashamed; avoid "godless chatter"; shun youthful passions; aim at righteousness, faith, love, peace; avoid foolish questions; be gentle and patient "to everyone".

Whatever one's ability may be, if he follows Paul's advice he will develop dependability and adaptability. He will be a good workman. He will not be unfruitful. In one of his great sermons, Alexander McClaren says, "The last place where men look for the secret of failure is in themselves." He is commenting on the question of the disciples at the foot of the mount of transfiguration, "Lord, why could not we?" The Master replied, "Because of your unbelief".

The secret of failure is not something remote or mysterious. It lies within. We are chained down by our own limita-

tions. "Ye are straitened in yourselves," cried St. Paul to the Corinthian church.

The gospel ministry is a glorious calling. It involves almost crushing responsibilities. It presents marvelous possibilities. The people expect almost superhuman things of their pastors, who are to be their teachers, guides, friends and comforters. Bishops often are amazed at the lofty stipulations of committees in quest of a pastor. One is tempted to ask, "Why do such ordinary men and churches ask for such extraordinary ministers?" But why not? Did not Jesus take ordinary fishermen and make of them leaders in a Kingdom?

Here, for example, is a questionnaire sent out by the First Methodist Church, Los Angeles, after Dr. Roy L. Smith had been elected Editor of The Christian Advocate. More than three dozen qualities or qualifications are indicated. The first group ask for "your judgment" set down as (1) excellent, (2) fair, or (3) poor on the following qualities:

> Personality, preaching ability, pastoral work, evangelism, religious education, young people's work, personal religious life, loyalty to cause and official duty, scholarship, writing ability, organizing skill and ability to delegate responsibility, business management and finance, influence outside the pulpit.

The second group of questions were also apt and relevant, as follows:

> Americanism, culture, refinement, self-control, poise, tact, sympathy, health, vigor, personal winsomeness, forcefulness, taste in dress and personal appearance, cooperation, helpfulness, social vision, meeting financial obligations, standing in community and with brother ministers.

Finally, these two questions: "Is wife helpful in work? How many children?"

Confronted with such an array of requirements, one's first impulse is to brush them aside as next to impossible. But first impulses are subject to deliberate appraisement. Thereupon the heart is inclined to exclaim, "Who is sufficient for these things?" What an unspeakable tragedy if, having done all within our human capacity to fulfill these exalted demands, one cannot humbly affirm: "But our sufficiency is of God; who also hath made us able ministers of the new testament; not of the letter, but of the spirit." (2 Cor. 3, 5, 6).

We may now undertake to analyze these qualities and qualifications.

Physical

These things are in a sense secondary but they are important. By every means a minister should seek the largest possible measure of health. His food, exercise, rest and general habits all should be subordinated to the possession and proper control of a good physical body. There is a modicum of wisdom in the saying: "A man's first duty is to be a good animal." Along with health, cleanliness and neatness, mention should be made of the importance of a well-trained voice, proper dress, and grace of movement and gesture.

Social

Many ministers either fail or make their task more difficult by reason of their inattention to ordinary social graces and usages. Refinement, politeness to old and young, rich and poor, and an easy unaffected manner born of an honest sympathetic heart are a great asset. Lack of these may be a serious liability. A minister's deportment in company with men, with women, with young children and with old people may add to or take from the force of his public messages. In fact, these things may spell the differenc be-

tween success and failure. Cultivate a capacity for friendship. Be vitally interested in people—*just people*. Do not unnecessarily alienate or offend anyone. Be not as the hireling who "careth not for the sheep." Some shepherds I have known have seemed to be more concerned for the *fold* than for the *sheep*.

Often it has occurred to me that some such book as "How to Win Friends and Influence People" should be required reading for all young ministers and some older ones.

Organization

The Christian Church is a living organism. Life to express itself requires organization. The human skeleton is not a thing of beauty in one sense, but is made up of bones, levers, hinges and joints. It is nevertheless necessary as the abode and instrument of the spirit of man. This also is true of the church which is the body of Christ. One may speak lightly of boards, committees, societies, and classes. But they are necessary for the operation of the church, if our assemblies are to be more than mere weekly mass meetings. A good minister not only preaches, teaches, and visits. He plans, organizes and promotes. He studies to get others to work. He learns not only to organize but also to use his organization. "The church is not my field but my force" wrote a wise old preacher. Ability to delegate responsibility is an achievement and, as a rule, a very difficult achievement. An organization is more than a graph on paper. It is made up of human hands and feet and brains and voices. A church is more than an aggregation of ears tilted toward a pulpit.

It has been well said that it is better to put ten men to work than to do ten men's work. Speaking of questionnaires, I am reminded of this one, "Is he comfortable to work with?" Are you? A successful pastor works with, not merely for, his congregation. He is a builder, a wise master builder.

Worship, Preaching, Spirituality

As a leader in public worship, as a preacher of the word, as a source of spiritual life and power for a congregation of tempted, struggling human beings, the "good minister of Jesus Christ" reaches his summit of power and influence, but this summit must rest upon the shoulders and base of a mass of substantial and ordinary things. Lofty summits do not merely float in space.

PSALM VIII

A TRANSLATION AND INTERPRETATION

By JOHN H. HICKS

The translation of Psalm VIII which is printed in this article was made by Dr. Hicks, Professor of Old Testament in the Perkins School of Theology. He used the leading manuscripts and versions of this Psalm in making his translation.
THE EDITOR

WELL over a third of the Old Testament is poetry, and of this third the Book of Psalms heads the list in use and variety of forms. All the ways and moods of man are portrayed in the poems of this book. The downsittings and the uprisings of life are there. The going out and the coming in, the full years and the lean years, life's even tenor and its stormy blasts, and all its common stresses and struggles show up in these songs.

Psalm VIII is from the very heart of life. Its message is of a high order and reaches across the years. It has good counsel for all who hear with understanding. Its poetic form is simple and forceful. The poem opens and closes with the same exclamation, which is made up of a broken and a full line. Within this framework are inserted four parallelisms. The first consists of three synthetic lines. The second has two synonymous couplets which are synthetic to each other. The third parallelism with two and the fourth with three lines are each synthetic in form.

Through this plan the Psalmist, skilled in his use of the poetic devices of his day, put forth his basic thoughts on man in a striking, convincing way in an enduring poem, which we here set forth in English.

O Lord, our Lord,
How splendid is thy name over all the earth!
Thou hast spread thy glory over the sky;
Through the mouths of infants and babies thou hast secured strength
To stop thy opponents, to silence the enemy and the revengeful.
When I view the heavens, the work of thy fingers,
Moon and stars which thou hast fashioned;
What is man that thou shouldst consider him,
And the son of man that thou shouldst fellowship with him?
Thou hast made him little less than God, crowning him with glory and honor;
Thou enablest him to rule over the works of thy hands, putting all things under his feet:
All sheep and oxen and beasts of the field,
Birds of the heavens and the fish of the sea,
That pass through the paths of the sea.
O Lord, our Lord,
How splendid is thy name over all the earth!

The content of a few of the expressions in this Psalm merits consideration for clearness. "Thy name" (v.2) refers to God himself, his character, his whole being. The poet, moved by the grandeur of some nature scene, realizing that others of like hue present themselves throughout the earth, senses the splendor of the very presence of God therein. He is conscious that God beams forth through nature and throws forth a picture of himself in the beauty of the sky. He found God coming down through nature to man.

"Infants and babies" (v.3) in the Psalm allude to mankind. The author was not considering children, but speaking of human beings as tiny tots in a vast world. He was thinking of the influence of man as a spokesman for God.

"The opponents" and "the enemy" (v.3) of God are the forces and persons that halt his movements, thwart his purposes, and act contrary to his will.

"Little less than God" (v.6) found in the Hebrew text is far stronger in meaning than the term "angels" used in our familiar version. Likewise the "glory and honor" (v.6) of man give lift to the poet's estimate of people. For him man possessed a glory: he had gifts like God's. Man was also crowned with honor: he held a position wherein he could express his gifts to the full.

As we turn to our chief concern, the significance, the meaning, of the Psalm, we halt to decide whether it is on man, or about God. Is the dignity of man its chief note, or is it concerned with the assurance of God? These two themes are not far apart. They are so intimately related that the one has light and lift for the other. God uses man, and man achieves for God. The graces of the one manifest the glories of the other.

Without doubt the author was centering his attention on man. He was not trying to say something about God that would enable men to find him amid the confusion and the insecurity of life. His aim was not to bring comfort to a people who had lost faith in God because of the harsh world in which they lived. The writer of this poem was not as troubled about a lost God as he was over a little man. He was stirred to his depths with the greatness of man, his possibilities, his dignity, his worth, his function. The Psalm holds a message for a commencement occasion where youth with its work and life with its claims and opportunities are to the fore. The Psalmist would challenge man to believe in himself, to realize that he has qualities too precious for waste or misuse. The writer was not groping amid the darkness, nor seeking refuge in ways of life. He was walking, as it were, a campus, peopled with possibilities, alive with truth and beauty and goodness, and he would arouse those thereon, and others of like worth, from their lapses of littleness and move them to live commensurate with the pattern on which they were fashioned.

The Psalmist does speak of God, but even in this his utterances have bearing on man. The more of the splendor of God the Psalm discloses the more it portrays the nobility and dignity of man. The higher its praise of God the more of elevation and worth it gives to man his agent. Man, man at his best, was the author's passionate concern, and to this end he presents within the lines of his poem four pictures of man, four ways of measuring him, of sensing his worth.

1. Man and the universe are far apart in size. Man in comparison with the universe is a pigmy, a mere speck, hardly a fly on the windowpane. He is the weak, frail, mortal creature indicated by the

very word which the Hebrew uses to designate him. A glance at the earth and sky, a look at the moon and stars, leaves man a baby. Indeed what is man, so tiny, so small, as he stands beneath the whole heavens? The work from the fingers of God is so vast that man fades from view. The stature of man over against the stretches of creation cannot be seen. If man is dust and only dust, he is a mite without merit.

2. But man and God are close together. God and the universe present man differently. By the side of God man takes on a new meaning. His littleness is lost in his crown of honor. Without God his real measure is lacking, for he is in His image. He has His gifts. He can think His thoughts after Him. He can feel and will and create along with God. Man is more than matter: he has quality and status. He approaches the Divine. He ranks hardly, barely, less than God.

3. Man and the rest of creation are on separate but related levels. Man stands at the top of all creation. He is above and supreme in his domain, and his realm reaches to the four corners of the earth. He is not held in subjection to his environment. Mastery belongs to his make-up. To rule, to regulate, to cultivate, and to sustain are inherent in his nature. Man holds dominion over the earth. He can tunnel mountains, bridge streams, sail seas, fly through the air, and connect all lands and all peoples. God has put all things under his feet. He can till the soil, mine ores, utilize forests, tame the beasts, remove the wilderness, and refresh the desert with the rose. Growth, progress, and triumph are in his hands.

4. Man and his fellowman move in the same realm. It is in this relation of man to man that his chief task emerges. It is through man's mouth, by his influence, that God secures strength to complete his purposes. Without man God is incomplete and lacking in power. It is through man that he accomplishes his design. God uses man to silence, to remove the opposition that delays the ends which he has planted deep in the souls of his children. What a power by word, deed, and life is man! He can halt that which hinders the Divine; bring to an end hate, misrule, injustice, war, and sin. He can silence the "enemy and the revengeful."

When man is lifted into his full stature, he becomes a comrade of God and the servant of mankind. With such a measure we can stand up in our day with hope in our hearts. We see our communities and our children in a new light, and the innocence of childhood, the dreams of youth, and all those urges to serve that come from deep within us all become worthy of support.

THE NEW CURRICULUM

By FRED D. GEALY

The curriculum of the Perkins School of Theology has been revised extensively during the past two years. At the first of this school year the Chapel Committee asked Dr. Gealy to interpret some of these changes to our student body. The following address was given in response to this request of the Chapel Committee.
THE EDITOR.

WHAT is the intention of a school of theology? Why have you come? What should you expect? And what should this experience mean for you?

It needs quickly to be said that the requisite preparation for the ministry in our time far exceeds the requirement for any other profession or occupation. I do not mean to suggest that you will have to study harder as a student in the School of Theology than you would if you were enrolled in any other department of the University. As a matter of fact I have heard it said on the campus that in some other departments members of the faculty seem quite lacking in Christian grace when it comes to making assignments and expecting work to be accomplished. It is of course true that a rigorous course of study is required of the doctor, the lawyer, the engineer, and even of the business man. Yet, in spite of the complex and involved skills required in these professions, doctors and lawyers, and of course engineers, may be narrowly educated men and yet successful in their careers. The doctor, for instance, need know nothing about epistemology, metaphysics, or even ethics, not to mention any of the arts. He will know the Hippocratic oath, and may have it framed to hang on the wall of his office, but he doesn't need to decide as between Kant and Jeremy Bentham. Nor does he need to know history, social science or about the humanities. He is not concerned with St. Luke's therapeutics, not to mention the remedies of more renowned Greek physicians. He needs to know about pink pills, and how to cut people, and what to infer from pain and its attendant circumstances.

Since we all possess perishable flesh we all hope the medical schools will be rough with their students and will demand of them even vast learning coupled with first rate competence in medical skills. Nevertheless, as complicated as the bodies of men are, the spirit of man in its context is vastly more involved and problematic. The spiritual practioner, therefore, may well be dismayed as he contemplates the comprehensiveness of knowledge and the variety and delicacy in skills necessary to the adequate discharges of his duties. Our profession brings to us the greatest imaginable challenge. Only men need apply.

In a recent British survey of theological education in the universities of England, the statement is made that once the Anglican clergy were the *stupor mundi* (the astonishment of the world) for their learning, but that this tradition is fast vanishing away. By and large the English clergy fall into two groups: self-confessed amateurs, sometimes less in-

structed and less thoughtful than many of their parishoners; and those who from textbook training in seminaries are pseudo-professionals, whose general cultural background and understanding of the intelligent layman's religious perplexities are non-existent. To the extent that this analysis is accurate, whether in England or in America, the situation can only be lamentable. We do know that the educational level of the American people has been and is rapidly rising in these recent years. And while the minister, the doctor, the lawyer, and the teacher can no longer expect to be the only educated people in a community, it is still true that people expect us to be thoroughly professional, to be trustworthy specialists in theoretical and practical religion. Only a few months ago a friend in speaking of a certain rather popular minister remarked that he had nothing to give anyone with more than an eighth grade education. Since there are too many people among us now with considerably more than a grade-school education, we must meet this challenge. Our church cannot afford the luxury of a ministry unequipped to serve thoughtful and bewildered men in a day like today.

Many of you have already observed that a reorganization of our curriculum has recently been effected. A word of interpretation may be in place. The subject matter of the various courses has been grouped into three main divisions or categories: The Historical Development of Christianity, The Interpretation of Religion, and The Work of the Church at Home and Abroad. The validation for this procedure might be set forth as follows.

The study of history is basic to contemporary methods of understanding. With the obsolescence of the older idea of substance as static being, possessing attributes, and enduring through change, and its giving place to the dynamic idea of function or process, the study of history achieved a position of major importance in the nineteenth century. To so great an extent was this true that the British philosopher, C. C. J. Webb, could say that its "historical sense will perhaps be eventually considered the most original and distinctive feature of the mentality characteristic of the nineteenth century." In any case it is obvious that for a century the universities, and certainly the schools of theology, have been dominated by the historical method of investigation. The historical approach to the study of the Old and New Testaments, as well as to the field of Church History, has opened windows through which light has flooded into our darkened minds. Yet one has to admit that the average Christian is totally unaware of this revolution of the mind and that many of those who have had a brief encounter with methods of historical interpretation have no radiant feeling-values associated with them. It is a very vital part of your preparation for the ministry, that you should not merely learn the details of history, even sacred history, but that you should become informed as to changing historical methodologies, and concerning the problem of the meaning of history for us. Since history as a discipline is related both to science and literature, and even to philosophy, its pursuit is a complicated procedure. You should give persistent and patient study, not alone to the details of history, but to what is called, to the distress of some historians, the philosophy of history.

As important as history is for ongoing life and religion—and the Christian faith has always made much of its historical character: it has insisted that its Redeemer was born, suffered and died—yet history is not enough. There is a sense in

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WILLIAM DANIEL BRADFIELD — IN MEMORIAM

By Bishop John M. Moore

In answer to a unanimous request from the faculty of the Perkins School of Theology, Bishop Moore wrote the following article for the readers of the Journal. Recently Bishop Moore was extended a dinner by churchmen and other dignitaries of Dallas, celebrating the completion of his sixtieth year as a minister of the Methodist Church.

The Editor

WILLIAM DANIEL BRADFIELD, M.A., D.D., on August 10, 1947, went into the Life Beyond. He was born July 24, 1866, the son of Dr. J. Y. Bradfield, a physician of skill, a business man of acumen and a citizen of first rank. His mother was a woman of culture and gentility. His wife was Miss Carrie Lawrence, the granddaughter of the adopted son of President Andrew Jackson.

Dr. Bradfield graduated at Vanderbilt University with the B.A. and B.D. degrees in 1892. He received the M.A. degree at the University of Chicago in 1928, majoring in Systematic Theology under Professor Gerald Smith. He was honored in 1910 by Southwestern University with the D.D. degree.

Dr. Bradfield, by reason of his fine family background, his superior Vanderbilt training, and his splendid intellectual equipment and endowment, was prominent from the very beginning of his ministerial career. During his pastorate in Austin the Governor and many state officials were his parishioners. While there and later he dealt race track gambling a blow that brought defeat and rout, and his fight upon the liquor traffic helped to drive it into discord.

Dr. Bradfield was editor of the Texas Christian Advocate for three years, succeeding the valiant Dr. George C. Rankin, and after four years in the pastorate again was elected Professor of Christian Doctrine in the School of Theology of Southern Methodist University.

As an editor Dr. Bradfield was scholarly and greatly appreciated. As a professor he sought the vital and presented and stressed the essential. He never used his lecture periods on side line subjects. He led his students to the sources. He introduced to them the conclusions of great scholars and theological thinkers but at the same time he expressed loyally and forcibly his own views which he had matured by broad and diligent study. From his Vanderbilt days he had read, read, read, and always in the fields of substantial and solid thought. He recommended and expected the same of his students. His fifteen years in the Chair of Christian Doctrine gave sturdy character to the theological holdings of those whom he taught.

Dr. Bradfield was a churchman. He

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DARK CLOUDS OVER MEXICO

By JUAN N. PASCOE

Dr. Pascoe has worked as a minister in the Mexican Methodist Church for thirty years and as a Y.M.C.A. Secretary in Mexico City for ten years. He was elected the first bishop of the Mexican Methodist Church and is currently the General Secretary of the Mexican Methodist Brotherhoods. It is of interest to know that Dr. Pascoe was selected to translate the Upper Room *into Spanish and that he and Mrs. Pascoe have been performing this service for eleven years. The following article is the editor's summary of an address delivered in the Perkins School of Theology Chapel, November 20, 1947.*

THE EDITOR

NOT many weeks ago I was working with an international group of laymen trying to determine how our Protestant minority group in Mexico should react in the face of a serious crisis. Our work is planned with four departments: a devotional department, an evangelistic department, a cultural department, and a social and economic department. The plans for the Protestant Church in Mexico call for pushing all of these four departments, but we expect to emphasize the social and economic department. I am in sympathy with the promotion of this department because I have the profound conviction that the main purpose of Christianity is not to prepare us for heaven by neglecting the other phases of life, but that the best preparation for heaven is turning the tract of land on which we live into a portion of heaven.

Our projects in this fourth department are vast, but I can mention only one item. We are planning a movement in which the motto is: EVERY METHODIST HIS OWN HOME. We are planning to assist every Methodist in building his own home, believing that this is one means of developing Christian families. Christian workers will build these homes; architects who draw the plans will be Christian architects, and investors who loan the money for building these houses will be Christian investors. In back of this whole cooperative building program will be the guiding principle found in Psalm 127:11, "Except the Lord build a house, they labor in vain that build it." Can you visualize the influence on people in the church and on people outside the church of an item of work like this? Can you feel its influence on religious education, evangelism, and other aspects of life?

In the midst of preparing this constructive program the Protestants of Mexico have been surprised by a period of persecution. In the last three years more than a hundred Protestants have been witnesses to the Saviour through the shedding of their blood and lives. Some of the cases astonish the world for their cruelty. In July, 1946, a mob of more than 3,000 Catholic fanatics thronged

the narrow streets in front of the Presbyterian Church in Toluca, roaring like a tempest, infuriated like wild beasts, and creating in me an experience that awoke me to the reality of the Dark Ages and certainly to the reality of the dark clouds over Mexico. It seems as if only a miracle can save Protestantism in Mexico.

While we were carrying on our program of constructive building which was punctuated by periods of persecution such as the one just mentioned, Dean Eugene B. Hawk came to Mexico City and suggested to Bishop Guerra that he invite one of three Mexicans to come to the Perkins School of Theology and give a course on the culture and religion of Mexico, the course which is known to you as Missions 75. I accepted the invitation extended by Bishop Guerra because I immediately visualized the great importance of such a course for what it might mean to the missionary cause.

In this course we are approaching the life of the Mexican nation from three viewpoints: first, from the standpoint of its political and national life; second, from the standpoint of the influence of the Catholic Church; and thirdly, from the standpoint of philosophy. I would like to give you a brief synthesis of these three phases of Mexico's national life.

During the three long centuries of the Conquest, the Catholic Clergy enclosed Mexico's life and thought "with hoops of steel," and in the last years of that period appealed to the horrors of the Inquisition to suppress thought and progress. In spite of these efforts the light of rationalism and democratic ideals broke in and Catholic priests, like Hidalgo and Morelos, and a great number of liberal Catholics, Mexico's patriots, fought in 1810 the War of Independence, and drew up the 1824 Constitution establishing independence from Spain, but leaving the Church as the State Church with no competitors in this field.

Yet the Catholic hierarchy was not satisfied, and having lost on the battle field, worked tenaciously and secretly to undermine the liberal government and even to establish an Empire—the second Empire tried after independence—with an Austrian, Maximilian, as Emperor.

The Reform under the great Indian Juarez, who fought for and won the 1857 Constitution through which freedom was granted to the inhabitants of Mexico, separated State and Church. The Church then accepted enlightenment, but only with the sinister purpose of curving it to its own political and imperialistic ends and tried to undermine demoracy again. The result was the 1917 Revolution under Madero and its different phases under Carranza, Obregon, Calles, and others. In 1917, under Carranza's regime another Constitution was drawn up, and proclaimed this time that the Church was under the State and that none but Mexican born ministers could officiate in Mexico.

The progress of liberalism and democracy in Mexico can be seen in spite of the Catholic Clergy's efforts. If for three times each reactionary effort has brought forth stronger retaliation, what will be the outcome of a fourth attempt to stop progress?

The Protestants in Mexico are astonished to see the hierarchy in power again. The hierarchy has silently worked its way in, and immediately tried to curtail freedom. They act slyly, not coming out boldy trying to change the constitution at one stroke, but rather are now working through political agencies to suppress freedom in education and worship.

I do not want to leave with you an entirely dark picture, for there are rays of light such as the following.

A prominent teacher of Mexico recently invited several Protestant preachers to meet wtih him in his parlor. I had the privilege of being among them, and he told us three things:

1. "I have invited you because I believe that Protestantism has arrived at the same conclusions that philosophy has reached: That the development of man demands thinking. A person who does not think cannot reach the summit of his possibilities. This being true, then the program of the Catholic Church in Mexico is enemy number one to the progress of our people.

2. "We were born in a free country, so our Constitution declares, and now we see definite and strong efforts leading to suppress freedom. What answer shall we give to our children tomorrow if freedom is suppressed?

3. "You Protestants enclose yourselves within your churches and form a private circle emphasizing dogma and ritual and forgetting the people outside. Come out of your church and speak to the people, speak to the thinking class."

I was certainly ashamed to hear this rebuke.

The Gospel is not optional, it is a matter of life or death. A darker night may come before the dawn, but the dawn is certainly coming when the light of Christ will penetrate the dark clouds which are hanging over Protestantism in Mexico. Students of Perkins School of Theology hear the Macedonian call of Mexico, of Latin America, and of the world: "Come Over and Help Us!"

THE NEW CURRICULUM

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which it is true that "We can teach history, but history cannot teach us." Drink as we must from the historic springs, yet history is for dead men. Only the present is alive! The past is gone, the future is yet unborn. If every present is judged by every past, it is also true that every past is judged by every present. In our survey of the past, perspective and emphasis are always being reshaped with regard to the interests and meanings of contemporary life. If we are concerned with description, we are also concerned with norms. It is one thing to know what people have believed, it is another to know what *we* should believe. These are the problems with which the division on the Interpretation of Religion is concerned.

And finally, we are concerned with training in skills by which communication of faith and life can be most effectively achieved. From one standpoint the problem of life, and particularly the minister's life, is a problem of communication. The fulfillment, even the fun, of life is the communication of one's enthusiasms. We are therefore greatly interested in helping you to work with and for people in the most fruitful fashion, making all interhuman relationships living and growing edges of life, and inciting men to higher levels of experience and achievement. We want you to be men of high faith and strenuous devotion; we also want you to be workmen who do not need to be ashamed. There is a divine spark which strikes fire in some men. Pray, each of you, that you may be one of them.

I speak for the entire faculty when I say that we are eager to be of any service to you that you think we can render. We want to answer your questions if we can; yet we are not so much concerned to answer your questions as we are to teach you to ask better questions.

PROGRAM FOR MINISTERS' WEEK

February 2-5, 1948

The Fondren Lecturer is Doctor William R. Cannon of Candler School of Theology. He announces for his general subject, "Our Blessed Redemer."

Bishop Fred Pierce Corson of the Philadelphia Area of The Methodist Church comes to us under the Peyton Lectureship on Preaching. His five addresses will be a study of "Preaching and the Church."

Doctor Edwin Mims, distinguished teacher, editor, and lecturer, was for thirty years head of the English Department of Vanderbilt University. He speaks on, "The Functions of the Imagination in the Bible." His addresses are made possible through the Jackson Lectureship.

Monday, February 2

8:00 P. M.—"Man" - - - - - - - - - - - - - - - - Doctor Cannon

Tuesday, February 3

10:00 A. M.—"Strengthening the Church through Preaching" - - Bishop Corson
11:00 A. M.—"Prophet" - - - - - - - - - - - - - Doctor Cannon
2:00 P. M.—"Chambers of Imagery and Symbolism:
Definitions, Distinctions, and Illustrations" - - Doctor Mims
3:00 P. M.—"Interpreting the Church through Preaching" - - Doctor Corson
8:00 P. M.—"Judge" - - - - - - - - - - - - - Doctor Cannon

Wednesday, February 4

10:00 A. M.—"The Contemplative Imagination:
The Art of Thinking in the Prophets and in St. Paul" - Doctor Mims
11:00 A. M.—"Defending the Church through Preaching" - - - Bishop Corson
2:00 P. M.—"Priest" - - - - - - - - - - - - - Doctor Cannon
3:00 P. M.—"The Creative Imagination:
As Seen in the Book of Job" - - - - - - - Doctor Mims
8:00 P. M.—"Appraising the Church through Preaching" - - - Bishop Corson

Thursday, February 5

10:00 A. M.—"The Supreme Imagination of Jesus" - - - - - Doctor Mims
11:00 A. M.—"Sacrifice" - - - - - - - - - - - - - Doctor Cannon
2:00 P. M.—"Building the Church through Preaching" - - - Bishop Corson
3:00 P. M.—"God" - - - - - - - - - - - - - - - Doctor Cannon

The invitation to the lectures is extended to ministers and Christian workers regardless of creed or race.

THE EDITOR'S PAGE

The Editor wishes to thank the alumni and other interested readers who have written such appreciative letters about the Journal. A few comments from representative letters are given below.

An alumnus from the class of '32 writes:

> "Many of us look back on our days at S.M.U. as the happiest of our academic careers. The Journal which you have so splendidly edited in its first copy helps to keep alive a loyalty we cherish."

A former student who received a Certificate in Theology in '31 wrote:

> "Please allow me to thank you and your staff for this excellent Journal. It thrills us to know that our Alma Mater is developing into an even greater school in which future leaders may be trained."

A Texas pastor stated:

> "I shall always treasure the fellowship found in my three years at Perkins School of Theology. Each of the articles published in the first issue of the Journal again brought these men into my heart . . . Three months will be a long wait for the next issue."

An Executive Secretary explained:

> "I appreciate receiving a copy of the Journal particularly because I am not an S.M.U. man and it gives me an opportunity to become acquainted with the alumni and the present activities of Perkins."

A District Superintendent from the mid-west was appreciative of the Journal and the School:

> "The Fall Number of the Journal came today, and at one sitting, I have read it from cover to cover . . . Especially will I find great joy in directing the young men who are getting started in the ministry in my district toward the Perkins School of Theology."

Editors of other seminary magazines were kind in their remarks:

> "I want to congratulate you not only on the contents but also on the format of your Journal."

Another editor stated:

> "I wish to congratulate you on the excellence of your Journal. There are many suggestions in it which I shall undertake to use in the improvement of our own publication."

Some readers such as the following one were no doubt too generous in their praise, but since the editorial staff is made up of mere human beings we enjoy reading such comments:

> "I want to tell you how much I value the Perkins Journal . . . I read the Harvard Journal sometimes — also the Yale official publication—and I think 'you-all' are well on the road to a thoroughly healthy competition with these scholarly publications."

Such is the nature of the comments about the first issue of the Journal. Your continued observations about future issues will be welcomed.

* * *

The student body of Perkins School of Theology for the Fall Quarter is made up of men from eighteen states and five foreign countries including China, Brazil, Mexico, the Philippines, and Cuba, according to a report from our registrar's office.

THE NEW QUADRANGLE

By Dean Eugene B. Hawk

The announcement of an entirely new plant for Perkins School of Theology is of special interest to the ex-students of the institution. We are moving from the northwest corner to the southwest section of the campus. We use the word "section" advisedly in that the Board of Trustees on October 31, 1947, set aside a tract of approximately fourteen acres for the use of the Seminary.

The picture on the following pages will be of value in locating the new site. The eastern line is Bishop Boulevard. Should the street north of the gymnasium be extended west to Hillcrest, this would be the northern boundary. On the west is Hillcrest Avenue, and to the south the property of the Highland Park Methodist Church.

The program calls for the letting of a contract for the erection of six buildings as soon as the architect can develop the plans and specifications. On the main quadrangle will be the library, classroom-administration building, and a chapel. These three buildings will be air conditioned. Two apartment houses for married students and a dormitory for single men will be west of the instruction quadrangle and some forty feet from Hillcrest Avenue. To the rear of the chapel will be an open court or plaza for outdoor services, and it will serve as a community center.

The faculty, working through committees, is seeking to be of assistance to the Building Committee by suggestions as to needs and arrangements for each building. Due regard is being given to the social and recreational life of the students, as well as to effective teaching, the cultivation of the spiritual life, and providing every advantage for study and research.

The colonial chapel is centrally located so as to dominate the Seminary group. At the same time, it will be related to the campus in such a way as to be a symbol of religion for the entire University. The organ for the chapel has been provided by Mrs. George L. Peyton of Mexia, Texas. It is in line with her gifts to the scholarship fund and the Endowed Lectureship on Preaching.

The change of the building plans from those announced a year ago came as the result of the desire on the part of the University and Mr. and Mrs. J. J. Perkins to have in the Southwest a center for ministerial training which would afford the best opportunities to young men and women offering themselves for Christian service.

By reason of the gifts that have come to the Seminary, some of our friends have the feeling that we will no longer need the help that has made the school possible during recent years. As a matter of fact, to discontinue or lessen this support would not only cripple the work but would be a desertion of benefactors who are seeking to provide a plant and some permanent funds. For the next few years, financing the operating expenses of the

This aerial view of Southern Methodist University shows the location for the erection of the new buildings for the School of Theology in relation to the whole campus. The white lines enclosing the star indicate the new building site as described by Dean Hauck

on the previous page with the exception that these lines do not encompass the whole fourteen acres alloted to the Seminary. The total plot of land for the new quadrangle extends past the trees toward the Highland Park Church and this wooded area will be used for recreational purposes.

THE EDITOR

Seminary will be rather difficult. In addition to the ordinary budget expenses are the many demands incident to a building program that are not included in any contract. The returns from the oil wells in East Texas are placed into the Perkins Endowment Account. As soon as the amount reaches $2,000,000, the school will have access to the income from the accumulated funds. It was a wise provision on the part of the donors. There are other large gifts by deed which in the years to come will be the very life blood of the institution, but some of these also have reserve clauses so that the returns are not available for current expenses. The Seminary must look to its friends, church groups, Annual Conferences, and to the South Central Jurisdictional Conference for a larger support during the next Quadrennium.

There is a feeling among many of the leaders of the church that the General Conference of 1948 will take seriously the matter of ministerial training and provide a fund that will enable the seminaries to do the work expected of them. Methodism must have a sufficient number of well trained ministers, or it will have to tone down its talk about being a church with a world-wide mission. A Supply on every fifth pastoral charge evidences neither spiritual zeal nor intelligent planning. This new building program is an attempt on our part to provide adequate facilities for training our share of the additional men so desperately needed by the Methodist Church.

ALUMNI NEWS

JAMES T. CARLYON, *Alumni Editor*

CLASS OF 1919

R. J. LaPrade, superintendent of the Waxahachie District of the Central Texas Conference, read the ritual for the marriage of his daughter, Mary Louise (also an ex-student of S.M.U.), to Roger Robinson Webster, at Long Beach, California.

Earl H. Lightfoot, pastor of Boulevard Church in Fort Worth, Texas, has led his people in finishing a fine educational building. Mrs. Lightfoot is the director of the youth choir of the church.

1922

Joe Patterson, pastor at Graham, Texas, gets back to the Campus for football games, partly to see Joe (Red) Jr. who is yell leader for the current year.

W. H. Cole is the new executive secretary for the Central Texas Conference Board of Education; he is ably assisted by his wife who is conference director of children's work. Their office is in Austin Avenue Methodist Church, Waco, Texas.

Mims T. Workman, formerly a professor at S.M.U. is pastor of the church at Montgomery City, Missouri (St. Louis Conference).

1923

Albea Godbold, pastor of St. Johns Methodist Church in St. Louis, Missouri, was elected president of the St. Louis Conference Ex-Students' Association, at the last session of his conference. He is to deliver a series of lectures in the department of Homiletics during the current Spring Quarter at Perkins School of Theology.

1924

Robert Hedrick is serving as chaplain in the Veterans' Hospital at Muskogee, Oklahoma.

Leonard Riggleman, president of Morris Harvey College in Charleston, West Virginia, presides over a student body now numbering more than 2000. He holds the record for years of service as president of the school.

J. M. Shockley, Grace Church, Springfield, Missouri, is the new member of the Board of Trustees of S.M.U., representing the Southwest Missouri Conference.

1925

Walter Gilliam, pastor of St. Mary's Methodist Church, Oklahoma City, has received national recognition for the radio program which his church sponsors among children of the low income bracket.

Willis L. Perryman, superintendent of the Marshall District, Southwest Missouri Conference, has gathered some $750.00 for scholarship aid at the School of Theology this year.

Glenn W. Stewart, who taught at Morris Harvey College in the department of Religious Education for some years, is now pastor at Beckley, West Virginia, and a trustee of West Virginia Wesleyan College.

1926

Burnell L. Schubel, formerly with the Board of Education, then with the Board of Pensions, was recently made district superintendent on the St. Louis District in the St. Louis Conference.

1928

Warren Johnston continues for the sixth year to preside over First Church, Fort Worth, and regularly preaches over the radio. He serves as perennial host to the Central Texas Conference.

C. S. Peacocke, pastor of Rockport, Missouri Conference, has recently installed a Wurlitzer Organ in their lovely building which has been completely remodelled and redecorated.

1930

George Bowles of De Soto in the St. Louis Conference won recognition in old Mexico by teaching a Pastors' School class, lecturing entirely in Spanish.

R. B. Moore, superintendent of the Arkadelphia District, was made president of the Ex-Students Association (S.M.U.) in the Little Rock Conference. He will be assisted by Mark Vaught (1940) as Secretary and by Louis Averitt as chairman of publicity.

1931

Robert L. Butler of Merkel, Texas, wrote of his two children: Robert, Jr., is a premedical student at Nebraska Wesleyan University, and Elizabeth, is a medical student at Texas State Medical College.

1932

Franklin S. Moseley, pastor of Chisholm Methodist Church, rejoices to preach in his native city of Montgomery, Alabama. His son, Edward Lavender, is now past two years of age.

1933

Nuell C. Crain and a loyal congregation have cleared the long-standing indebtedness from Wesley Church in Oklahoma City. He has a staff of six fine young pre-theological students from Oklahoma City University, in addition to his secretary and a full time director of religious education.

1938

W. E. Trice, pastor of University Church, Baton Rouge, was a member of the Religious Emphasis team at S.M.U. in 1947.

1939

Vernon Becker, of Nevada, Missouri, was made president of the Southwest Missouri Conference Ex-Students' Association at the last session of the conference. His secretary is Joe Penn Pritchett of Marshfield.

1940

Raymond Brooks is teaching school at Duncanville, Texas, and attending S.M.U. Graduate School, with expectation of receiving a Master's degree in Education. He hopes to teach Religion in a Methodist College.

1941

Roy C. Rowland, pastor of North Chickasha Circuit, has received wide recognition for his work in the Larger Parish Program of the church in southern Oklahoma.

Herbert Stotts has majored in Town and Country work since going to California at the close of his seminary course. He has recently been called to that chair in The Iliff School of Theology in Denver, Colorado.

Donaghey W. Duran at League City, Arkansas, is building a new church and remodeling the parsonage at one stroke.

1942

Ed Mathison of Tenison Memorial Church at Mt. Pleasant, Texas, is leading his people in a celebration of 100 years of church history. He preaches from a pulpit once occupied by his father. The church marks its advance into a second century by raising $50,000 for a new educational building.

R. Ellsworth Matthews records an unusual year; the Master's Degree at S.M.U., assignment to his first church in Stratton, Nebraska, and his happy marriage.

1943

Irving L. Smith is the American pastor of University Church in Havana, Cuba. The Board of Missions of the Methodist Church is leading in a program of building which will issue in a plant costing a quarter of a million dollars, located only two blocks from the National University. A recent issue of the Havana Post devoted the whole of the first page of its Magazine Section to pictures and the story of this magnificent piece of work. Irving's address is 24 Buenavista Y Primelles, Marianao, Cuba.

Frederic P. Woods, pastor at Birdville, Central Texas Conference, has written a lovely Christmas poem, which he shared with his friends, as his Christmas Card greeting.

1944

J. Wilson Branstetter, Westboro, Missouri Conference, reports the seventh annual "Lord's Acre Festival" in his church, netting the sum of $4,500.00, which is the largest return in the seven years.

Jeff Marsh, formerly of Arkansas, and now assistant at St. Luke's Church in Oklahoma City, was acting pastor during the three months' absence of Dr. Wallace who was on a trip to China.

Charles S. Walker is Professor of Bible and Religion and director of the Wesley Foundation at the Eastern New Mexico College at Portales, New Mexico.

James D. Wroten, Jr., has done double duty since leaving the Seminary, preaching in Jackson, Miss., and teaching Bible at Millsaps College. He expects to take a year off for further study in the near future. The Wrotens have a four-year old daughter and a son who is about one year old.

1947

Sidney T. Blackburn and his people at Frankston, Texas, in the Texas Conference, opened a new church building December 14, 1947. He pays high tribute to Lamar Clark under whom the construction was begun. Lamar is now pastor of the newly organized Glenwood Methodist Church in Tyler.

Francis Christie has remained on the campus at S.M.U., where he is greatly enjoying his position as an instructor in Bible.

William Wilder, like Saul of old, was given a parish at the recent session of the North Arkansas Conference, and then told to find his people and make a church. It is to be known as The Sylvan Hills Methodist Church of North Little Rock.

The Alumni editor greatly appreciates the assistance of the reporters who sent in notices for this issue: Will they please accept this word as an expression of thanks. For the convenience of alumni who may be willing to send news to them, their addresses are given here. John Bayliss, 1012 North 45th Street, Fort Smith, Arkansas, *North Arkansas Conference.* C. J. Borger, Associate Pastor, First Church, Wichita, Kansas, *Central Kansas Conference;* J. W. Branstetter, Westboro, Missouri, *The Missouri Conference;* Monk Bryan, 20 Park Avenue, Bonne Terre, Missouri, *St. Louis Conference;* Nuell C. Crain, 1401 N. W. 25th Street, Oklahoma City, *West Oklahoma Conference;* Mouzon Mann, Oak Forest Methodist Church, Little Rock, *Little Rock Conference;* Fulton Moore, Las Vegas, New Mexico, *New Mexico Conference;* Earl Perry, Altamont, Kansas, *Kansas Conference;* Leslie W. Seymour, Ennis, Texas, *Central Texas Conference;* Glenn W. Stewart, Beckley, West Virginia, *West Virginia Conference;* Val B. Strader, Versailles, Missouri, *Southwest Missouri Conference.*

WILLIAM DANIEL BRADFIELD

(Continued from Page 11)

was a member of the General Conferences in 1910, 1914, and 1918. In them he received a creditable vote for the Episcopacy and for connectional offices. He was a member of the General Conference Educational Commission that adopted Emory University at Atlanta and Southern Methodist University at Dallas. He was a trustee of Vanderbilt University for a term. He was a trustee of Southern Methodist University from 1919 to 1934. Through him Mr. and Mrs. R. Harper Kirby gave $100,000 for a theological building and 800 acres for endowment. He was held in high esteem as a leader in the Southern Methodist Church.

Dr. Bradfield was a strong man of large ability, broad culture, sound mentality, virile personality and vigorous action. In him his family, his church, and his School of Theology have a rich heritage.

BOOK REVIEWS

Fred D. Gealy, *Editor*

For the Living of These Days

By William M. Elliott, Jr., Richmond, Virginia: John Knox Press, 1946, 154 pp. $2.00.

The gifted and effective minister of the Highland Park Presbyterian Church, Dallas, Texas, presents a series of messages showing the relation between Christian faith and life. The reader will be richly rewarded by this Biblical approach to many of the problems with which our age must deal. Although Dr. Elliott brings an application of the best in modern phychology to the analysis of current issues and conflicts, yet one never escapes the feeling that the message is being thought out under the leadership of the same Spirit which gave insight to the ancient prophets.

The personal and practical tone of these sermons is indicated by the following subjects: "When One Feels Low," "You Don't Pay Off on the Drive," "A Man's Major Problem Is Himself," and "Let God Take the Strain."

The suggestions for meeting some of the difficulties of our day may seem inadequate and over simplified, but they are highly suggestive and tend to stimulate the reader to some thinking on his own account. In diction, illustration, and devotional tone the messages seem intent on building the mind and spirit of Christ.

Ministers and laymen—especially young people—will find in this volume both inspiration and guidance for better and richer living.

Eugene B. Hawk.

Wetback

By Claud Garner. New York, Cowan-McCann: 1947. 216 pages. $2.75.

This title is a familiar term along the thousand-mile border between Mexico and Texas, from the twin cities of El Paso-Juárez to those of Brownsville-Matamoros. A "wetback" is someone who has eluded the immigration officials by wading or swimming the Río Grande, "Big River," as we of the northern side call it, "Mad" or "Raging," (Río Bravo), as it is known on the Mexican side. Paradoxically, the crossing is safer when the river is at its flood, if a man is a good swimmer, because amid the driftwood and the noises of rushing waters one is less likely to be detected by the river guards.

For generations before "the valley" was thickly settled and legal restrictions on migration were enforced, people crossed freely back and forth according to crop or range conditions, political exigencies, or personal whim. The immigration laws, with their multiple requirements, work a hardship on Mexican laborers who find profitable employment on Texas ranches and farms at certain seasons of the year. To outwit the natty Border Patrol is high adventure, but stakes in the game are high, and luck is of three grades: it is good if one gets across, works through the season and returns home with a respectable sum of money; it is partial failure when one is captured, jailed and deported, with the chance to try again; it is complete failure to be caught midstream in the powerful eye of the searchlight and the deadly fire of patrolmen's rifles.

The wetback's problem is complicated by the professional smugglers, who play for higher stakes. Many of them are dangerous and desperate, ready to kill or be killed. And though the Border Patrol is inclined to be tolerant, even sympathetic, toward the wetbacks, whose labor is needed on the farms and fruit plantations, and would be only too glad "not to see them," there is no way to distinguish between the harmless, useful outlaw and the dangerous criminal. Many gallant patrolmen have paid with their lives for momentary hesitation, in the hope of making

the distinction; hence the tragic practice, "shoot first, investigate later."

Mr. Garner believes that Texas, the whole Southwest, and even the entire nation, owe more to the wetbacks than we can ever repay or realize. It is they who have graded the roadbeds and laid the rails for our transcontinental lines, built our highways, and in large measure cleared, cultivated and reaped our fields. Mr. Garner acknowledges his own debt to them, for by their aid he, along with hundreds of other planters of the "Magic Valley," has been able to retire in security and comfort at a relatively early age. It is easy to believe as one reads the book that Mr. Garner is trying in some way to square accounts with them, to do them justice on some higher plane in recompense for the injustices practiced on them on the economic and social levels. He does well by his hero, whose name is Dionisio Jesús Molina, making him just "a little lower than the angels," and, in the end, crowning him with honor. No, Dionisio isn't altogether perfect, but in contrast with those who exploit, defraud and betray him, he shines with snow-white radiance. If we say that Dionisio is just too good to be true, Mr. Garner replies that he IS true, for this is the story of a real person, a real wetback, who achieved his goal, cleared up his legal status, became a citizen, and now resides at the age of seventy years in a Texas community, respected and loved by his neighbors.

When we first meet our hero, he is a youth of eighteen, frustrated and despondent: he has just been turned back at the international bridge for lack of papers and sufficient funds. Papers, papers, more papers! A birth certificate, and he a bastard! A letter of recommendation from a responsible citizen of his home town, hundreds of miles to the south; a certificate of character from his mayor—hmm, "his honor, the mayor" wouldn't bother with him even if he were there. So his cherished ambition to enter the Promised Land of his dreams, of which he had heard wonderful things, had come to nought; life now held no promise! How he found new hope, how he finally succeeded in crossing, after witnessing the death of fellow adventurers, the viccissitudes through which he passed, his honesty, industry and eventual success, make a good story. There is no straining for effect, no apparent exaggeration—there's little chance to exaggerate, the facts being what they are: indeed, the reader may well thank the author for not relating a thousand horrible and gruesome details which he could have borrowed from the experiences of other wetbacks, with no need to invent anything; for the things that happened Dionisio Jesús Molina, and worse things, too, are still happening to wetbacks in these current months of 1947-48. According to estimates, there are no less than 119,000 wetbacks in the state of Texas, willingly doing the tasks that we prefer not to do for ourselves. They ask so little—and receive even less! They do ask to be treated fairly, at least humanely. Can we, in God's sight, do less?

Thank you, Mr. Garner, for enabling us to experience vicariously what life in Texas means to a wetback who yearns and struggles to become a man, created in the image of God. Of course, no book is perfect, and anyone, however inept himself, could pick flaws in your book, but you have given us an excellent piece of work. No honest Texan should fail to read it; and it might help some dishonest ones to read it and ponder.

BEN O. HILL

CHRISTIAN EDUCATION THROUGH THE CHURCH

By Frank M. McKibben. New York, Nashville and Dallas: Abingdon - Cokesbury, 1947. 158 pp. $0.75.

The author says: "A major purpose in writing this book has been to present something of a philosophy of religious education as it relates to the local church and to provide an overview of the program of religious education as it is worked out on the basis of this philosophy." Then he speaks of "Christian education" which is followed by the term "religious education," apparently using them interchangeably. "A functional approach is made in this text. It addresses itself to the best ways of providing all the ministries of the church to its *total* constituency."

The author has produced a book that should be quite useful to many church workers. Yet the reader may wonder if in some places he said what he did not mean. For example, he

speaks of "unfolding of personality," which theory he would reject, probably. Often he seems to equate instruction and teaching. "Instruction" as a watchword seems inclined toward the transmissive theory. Surely that is not intended.

The outline of the material to be covered is worked out carefully and the scope is rather comprehensive. It may be that the majority of readers will wish that he had stated his philosophy more explicitly.

While it is quite orthodox to equate graded worship with departmental worship, yet we regret the omission of any clear statement of the need for enriching adult worship by the presence and help of little children and early youth. Further, we are left unenlightened on the limited conception of the functions of little children in organized religion today. The author states that older young people need to worship with adults, the implication being clear that they are the chief ones to profit by this concession to them. He says: "These young people need to be increasingly identified with the adults with whom they are to be associated the rest of their lives." Is the reader to assume that adult worship into which these young people are brought is adequate? The further down we go in age levels the less intimation is there that youth are to worship with adults. Even that privilege is denied almost entirely to younger children. Nowhere is there any indication that adult worship could be enriched by the presence of children, nor by their help and suggestions. Undeniably that is in accord with orthodox theory and practice. Only "occasionally" are families to worship together.

Is there any direct connection between children and adolescents coming up through the church school and their small acquaintance with the so-called church at their maturity? Why? Can it be due to the fact that they follow the teaching of their church by remaining "cabin'd cribb'd, confined" in their own departments, isolated from most of the adult members of their own congregation? Undeniably, children and adolescents need fellowship with those of their own age. But is it too much work to have to provide regularly planned fellowship of all ages? Or is the need not recognized? Across the street in the public school these same children and adolescents show themselves capable of planning and conducting various sorts of group activities which occasionally include adults. Are adults within the church not yet ready to accept the challenge of joining children and youth in renewed questing in worship experiences and in other activities that together they may dare and achieve something new and better? Occasionally? Why not regularly and systematically?

Under "Social Education And Action" McKibben relates how posters made by children "made quite an impression on the church" . . . "as people came to church one Sunday morning." While not specifically stated, the references seem clear that only their posters, not the children themselves, were present and that the so-called "church" still belongs to the adults mainly. Surely the author does not mean what his words seem to say.

There are chapters dealing with various phases of church life and work, such as: the meaning and implementing of Christian education, helping persons grow, organization, fellowship, enlisting others, social action, developing leaders, co-operating with the larger community, worship in the church, religion, and Christian nurture in the home. This reviewer kept watching for provision for all ages to share regularly in the Holy Communion or Sacrament of the Lord's Supper, but did not find it. Surely that is most important even though not provided in our Protestant churches generally.

JAMES SEEHORN SENEKER

A Functional Approach to Religious Education

By Ernest J. Chave. Chicago: University of Chicago Press, 1947. 168 pp. $3.00.

For a number of years certain leaders, churches, and social groups have been approaching the work of religious education from the functional point of view. But it remained for Prof. Ernest J. Chave to present in well integrated form the basic theory involved. Many still debate whether on the one hand mainly to indoctrinate, habituate and fixate persons and groups in Christian traditions, dogmas, doctrines and creeds; or on the other hand to rely solely on education in the

sense of introducing persons and groups into rich and meaningful religious experiences in which they discover under mature guidance enduring values and meanings out of which doctrines and creeds grow. Dr. Chave breaks completely with the former, relying solely on the latter.

While professing naturalism in religion and functionalism in education he finds as great need as ever has been found for vital, dynamic faith quickened by wholehearted, enlightened, purposeful, indigenous worship. Instead of rote memorization and routine repetition of clichés from the past he crusades for experimental, experiential religious living which seeks values equal to man's every need. Any adequate religious education rests in "the primary experiences and growing appreciations of life itself." "Religion should integrate the whole of experience."

Through his ten criteria for religious living he suggests how children, youth, and adults can purpose, plan, implement and evaluate the most worthy enterprises which bring the most enduring values conceivable. Self-realization and social reconstruction are interwoven inextricably in the highest forms of person-social living.

For Chave God is "the most important phase of one's cosmic environment on which personal-social life is dependent." He affirms that "no one ignores the fact that man has been produced, and is sustained, by forces greater than himself." While hosts of Trinitarians express their ideas of God differently from him, and from one another, they do agree that human understanding of all these great realities grows and changes inevitably, as people grow and change.

The author seeks religious motivation and direction of all life rather than separatistic religious experience set apart from life situations. In this he follows such leaders as George Albert Coe, Hugh Hartshorne, Shailer Mathews, Theodore G. Soares, and William Clayton Bower. Whenever an individual or group faces any situation and deals with it in such fashion as to bring forth larger social meanings and values, that is religious. Indeed, how can religion or religiousness exist apart from people? Persons grow religiously to the degree in which they deal with their own life situations so as to discover, re-discover, create and conserve enduring values for all concerned. Hence Chave insists that any past is best honored when it becomes a springboard rather than an anchor. Verbalizing about great values of the past must never be substituted for more valuable goal-seeking in the immediate present.

Ideas, solidly tested knowledge, scientific procedures, as well as vital faith and robust attitudes, are essential in the quest for the more abundant life. That is, scientific procedures and attitudes become the techniques of religious living and questing. The untrodden paths up the slopes of higher idealism await the illumination which comes chiefly from the enlightened experience of tested methods and principles. Churches here become rallying points on this upward climb, not merely camp-sights or havens of refuge.

Chave closes with an appendix dealing with "An Experimental Curriculum" on which he has experimented and worked for a period of years. He agrees that it is partial and needs further elaborations, additions and refinements to bring it to satisfactory completion. "It seeks to integrate the learnings of home, school, church, and other community relationships."

JAMES SEEHORN SENEKER

THE PASTOR AND THE CHILDREN

By Mildred Moody Eakin and Frank Eakin. New York and Dallas: The McMillan Company, 1947. 177 pp. $2.00.

In this volume Dr. and Mrs. Eakin have given us one of the few books having to do with children and the church which are addressed primarily to pastors. Dr. Eakin says, "Like *Your Children's Religion*, this book has been lived by my wife and written by me." Mrs. Eakin "lived" the book as she conducted a course of study on "The Pastor and the Children of His Church" and at the same time directed a week-day church school in which the young ministers in her course had a chance to practice their classroom theories. Throughout the book we find the same interesting use of actual experiences and discussions which characterizes other books by these authors. The experiences here recorded throw light on the complicated world

in which children live, the importance and value of understanding children, and the opportunities and problems of the pastor who would help.

Special consideration is given such topics as church attendance by boys and girls, supervising a church school, getting and keeping teachers, the week-day and summer church school programs, and the need of parents for help.

The authors conclude with an interpretation of the difference between secular and religious teaching, emphasizing the need for "religiousness to get inside the stream of present on-going life and for "Christianity to be effective in terms of today's issues and needs," concluding that "to guide children in practical expressions of Christian ideals is a more promising way of making Christians of them—Christians such as our time needs —than to try to lead them by the route of traditional religious experience."

The reader will find the book stimulating and thought provoking, and will wish to follow through some of the excellent reading suggestions with which the book closes.

Mrs. C. W. Kent

The Religious Pilgrimage of Israel

By I. G. Matthews. New York: Harper and Brothers. 304 pp. with Bibliography and Index. $4.00.

Scholarly books on the Bible and on the History of the Jewish People are numerous, yet Dr. Matthews, who was professor of Old Testament Literature and Exegesis at the Crozier Theological Seminary from 1920 to 1942, has written one more book on Bible and Israel. It is a work which no student of these two subjects should fail to read, for it not only summarizes the great mass of studies on the Old Testament and on the people of Israel but it presents a very readable connected story of the development of that sacred literature and of the people who wrote the Scriptures and observed its religious teachings. It is a book that shows wide reading and excellent scholarship; its good judgments and cogent conclusions make it the best book on the religion of the Old Testament in print today.

The book clearly and frankly accepts the findings of higher criticism, not only in that it reveals the Bible as a library of books, written by many authors during a period of almost a thousand years, but also in that it shows how these many books written at different stages of Israel's history have been edited and re-edited by later compilers, and how most of these editings had the purpose of deleting passages which described earlier points of view which a later age had outgrown, or of blurring and at times entirely changing the narrative to meet the desires of the special group which the later editor represented. The author belongs to that increasingly large body of Biblical scholars who do not recognize a single divine revelation, but rather a continuous and enlarging and ever more spiritual revelation evolving from maturing outlooks and experiences of the people and from the contacts they made with other nations and cultures as they came out of the Arabian desert into Egypt, and thence into Canaan.

Dr. Matthews has divided his thesis into chapters which present the various stages of the changes and the growth of the religious teachings of Israel. Beginning with Israel, as a desert people, he describes that desert religion and cultus in a chapter on the Religion of the Seminomads; then follows The Religion of the Sinai Confederates, when the emigrating tribes from Egypt meet the Kenites at or near Sinai; then the contact of Israel with the highly developed cultus of the Canaanites and the junction of the religion of the invaders with that of the native nations; then the Religion of the Nationalists, with kings of Israel assuming the functions of the priesthood; then the religion of co-operation as represented by Deuternonomy, which he places around 621 B.C.E.; followed by the religion of individualism as found in Jeremiah and Ezekiel, and the religion of the intellectuals, as in Isaiah 40, the Book of Job, Proverbs, Ben Sirach and Wisdom of Solomon. And so, as the pilgrimage of Israel progress from the desert through Egypt, Canaan, and the Dispersion down to the present day, the author shows the advancement of their religion in the Bible and beyond the Bible times down to and through the 2000 years of the Dispersion.

It is not an easy book to read but an exceedingly rewarding book to study, interesting and informative. Its conclusions are stated lucidly and buttressed by much scholarly opinion. It will be eagerly used by scholars who wish to know the background material for the understanding of the people of Israel.

RABBI DAVID LEFKOWITZ

REVELATION AND RESPONSE IN THE OLD TESTAMENT

By Cuthbert A. Simpson. New York: Columbia University Press, 1947. $2.50.

This book is an able study of a timely subject by a dependable author. It holds the Bishop Paddock Lectures of the General Theological Seminary for 1946. Dr. Simpson is Professor of Old Testament Literature and Interpretation in that school. Ministers and interested lay readers will find the book highly valuable, a scholarly study of a disturbing question that merits our best and clearest thinking.

The book deals with the religion of Israel. The author views that religion as a growth and a process. Through the years the people gained a better understanding of God and a truer concept of life as he willed it. This increasing knowledge of God came through the events of history, up out of successive life situations. The response of the people to existing conditions issued from their interpretation of the affairs with which they struggled. This interpretation itself was conditioned by their previous experience.

The author frankly faces the claim that the Israelites, in their own interpretation, were guided by God who was at the same time revealing Himself in the varied interests and activities of daily life. The author believes that Israel's monotheism and her awareness of the unity of life were unfolded jointly. Her creative minority gradually realized that their community had meaning beyond the reaches of its borders. With the unity of God came the unity of life. One God over all the world views all mankind therein as one.

The author follows the religion of Israel through the chief periods of her history to the nation's fall and captivity. With a thorough grasp of the sources he traces and measures the contribution of Moses, that of the religion of Canaan, the rise of the Hebrew nation, the pre-exilic prophets, and the causes of the nation's decay and collapse. From his evaluation of this period the author, believing that the meaning of history lies beyond history, turns to read the significance of this whole process as it appears in the centuries after the exile. He is convinced that God works in history and influences man in his deeper insights; that God reveals Himself by what he does; brings his will to bear on the wills of men in the throes of life; and guides them in their understanding and interpretations along the way, influencing them from within, eliciting their nobler responses by directing their imaginations away from themselves.

J. H. HICKS

AN EDUCATIONAL ODYSSEY

Adventures of a College President

By Henry Nelson Snyder. New York, Nashville and Dallas: Abingdon-Cokesbury Press. $2.50.

Conversation with Henry Snyder is always refreshing and stimulating, and so is his latest publication, *An Educational Odyssey*. Born in 1865, his life story covers the period of reconstruction and the later growth and development of the Old South up to 1947. He was a descendant of General James Robertson, "Grandpa Robertson," who with John Sevier laid the foundations for the State of Tennessee. In his early years he participated in all the games and sports of the boys of his community who were inspired by the fireside stories of the achievements of the early frontiersmen and whose imaginations were stirred by Beadle's "Yellow-Back Dime Novels," read by the boys on the sly.

Henry Snyder himself must have been somewhat different from his companions in his interest in literature. The lists of books that he had ready by the time he was fourteen would look formidable to a college student. Concerning Scott he says: "Scott's narrative poems, all of them, I fairly devoured, the swift-moving meter adding to the interest of the stories." Macaulay, Shakespeare, and Milton were not overlooked.

At fourteen, Snyder finished the course of the local school and went to work at $2.50 a week in a secondhand bookstore because he

was too young to be admitted to Vanderbilt, "the new Methodist university." By 1882, in the Methodist Publishing House, he had reached a salary of $60.00 a month, which men of his day considered sufficient to justify marriage. During four years in business he saw the best theatrical productions that came to Nashville and these undoubtedly intensified his interests in literature.

Snyder devotes a chapter to the founding and development of Vanderbilt University which he entered in 1883 with the intention of becoming a lawyer. Here he met "a miscellaneous assortment of boys from all the southern states." His teachers were the men who gave Vanderbilt the high standing that it has maintained since those early days. His four instructors in graduate work in Latin, Greek, and English were all Leipzig Ph.D's.

In 1890, Snyder was elected professor of English and German at Wofford College "at a salary of $1500 and a house, rent free, after the first year." On a leave of absence he attended the University of Göttingen in 1900 and, in 1902, he was elected president of Wofford College from which position he retired in 1942.

Details connected with the internal direction of Wofford College and the problems of support and endowment fill a large part of the *Educational Odyssey*. Any man who is interested in the history of higher education in the south will find this book to be both highly entertaining and profitable reading. Snyder had experience not only as president of Wofford College but as a member of the General Sunday School Board of the Methodist Episcopal Church, South, and also as a member of the Church's Board of Education.

Some years ago, while Henry Snyder was delivering a series of lectures on literature at Southern Methodist University, he was invited to speak to a group of faculty on the qualifications of a college teacher. Among other observations, he said every educational institution ought to have on its staff some men who were scholars, some who were teachers, and some who were gentlemen. One who reads the *Educational Odyssey* will be convinced that the author was a combination of these characteristics.

C. A. Nichols

Behold the Spirit

By Alan W. Watts. New York: Pantheon Books, 1947. $2.75.

This study in the necessity of mystical religion evokes thunderous applause from Canon Iddings Bell who thinks it will "prove to be one of the half-dozen most significant books on religion published in the twentieth century."

Father Watts' work, the fifth solid book from his rich mind, also elicits a prolonged round of cheers from the Rt. Rev. Wallace E. Conkling, Bishop of Chicago, who voices the belief that it defines the problem and indicates the solution of unreality in spiritual experience.

The book deals with the nature of mystical religion and with the way it has in history deepened our understanding of Christian doctrine and contirbuted to the living of the Christian life.

Watts amends at one point Oswald Spengler's recently expounded theory that cultures, like human beings, pass through stages of infancy, adolescence, physical maturity, old age, and death. The closing phases, he contends, are not times of pure decadence but rather of spiritual maturity. Western culture now stands at the period of old age and spiritual maturity. The church, therefore, must present Christianity in a mature form—unlike its childhood form of medieval Catholicism or the adolescent form of Reformation Protestantism—or it will be incomprehensible to the modern mind. It must stress the great fundamentals—God, the Incarnation, and the life of prayer; and lift up itself as the place where one finds union with God. It must ask the Holy Spirit to open minds to the realization of the truth from which all the joy and power of Christianity proceed, the truth of the Word made flesh—that the eternal life of God is given to man here and now in the "flesh" of each moment's experience.

This mature form of Christianity is consciousness of union with God—mysticism. Without it man's religious life is an empty drudgery, a mere imitation of true spirituality, monkeyism. It degenerates into moralism.

The author emphasizes the *given-ness* of

union with God and the view that the spiritual life is the affirmation of that present reality. "We have been given union with God whether we like it or not, want it or not, know it or not. The function of Christian morality and spirituality is not to earn or deserve the gift of eternal life, but rather to appreciate and express it."

The realization of union with God infuses life with a deep undertone of love, joy, peace and spiritual freedom, though no amount of striving for and imitating these effects will produce the realization of union with God. "God himself, and not morality, is the end and aim of the Christian religion. Morality is a by-product of union with God."

All through this moving and clearly written book I had the feeling that what Watts calls "union with God" Wesley called "faith in Christ."

J. Daniel Barron

The Small Town and Country Church

By Edwin A. Hunter. New York, Nashville and Dallas: Abingdon-Cokesbury, 1947. 144 pp. $1.50.

This book, based on the Slover Lectures delivered by the author at Southwestern University, Georgetown, Texas, in July 1946, reveals a deep and sympathetic interest in the problems of the rural community and its churches. The author, now editor of the Southwestern Advocate, draws heavily upon his experiences as a pastor and district superintendent in the Methodist Church.

Chapters 1-5 emphasize the importance and significance of the rural church: first, by summarizing the story of America's dependence in the past upon moral and spiritual leadership from rural communities; second, by analyzing the church's responsibilities in such vital areas of community life as are illustrated in the use of the land, protection of health, provision for adequate recreational facilities, and in cooperation among community agencies.

In the latter half of the book, the author presents a great many helpful suggestions to both pastors and laymen under such chapter headings as "Ways of Serving the Rural Community," "A Rural Church Program," and "Successful Rural Pastorates."

While this book is well worth reading for its many practical suggestions, the reviewer came to the end with a keen sense of disappointment because the author had failed to deal in any comprehensive manner with such major problems confronting the church in rural communities as are inherent in the local church's relationship with other church groups in the community, and in the widespread failure of overhead denominational boards and administrative agencies to provide organizational and program set-ups that fit the small community situation.

A. W. Martin

Christianity Today

A Survey of the State of the Churches; edited by Henry Smith Leiper. Milwaukee: Morehouse-Gorham Company. $5.00.

Here is a volume of 452 pages, made up of thirty-eight articles, by as many active church leaders throughout the world, and dealing with Christianity today as a movement, not as denominations. One may see here the church at work, as it is today.

The book is arranged in seven divisions, six of which are geographical: Continental Europe, The British Commonwealth, The Orthodox East, The Far East, The Americas, and Africa. The seventh division bears the title: Ecumenical Christianity.

One error is to be found, on page 95; the quotation there given is from an address *to* Cardinal Gibbons rather than *by* him.

These papers seem to have been prepared carefully, and surely they have been edited in an attractive manner. All concerned are to be congratulated.

Robert W. Goodloe

The Layman Looks at the Minister

By Murray H. Leiffer. Nashville and Dallas: Abingdon-Cokesbury, 1947. 160 pp. $1.50.

If Methodist ministers are interested in knowing what laymen sitting in their pews think of them professionally, this book will at least partially satisfy their curiosity. Seventy-one questions were sent to representative laymen living in widely scattered areas over the country and replies from fifteen hundred Methodists were recorded. This study reveals that on the whole the opinions of laymen in different parts of the country are in agreement on important issues. A study of these opinions should open the way for an intelligent attack in facing the problems

which inevitably arise between a minister and his laymen.

The book is divided into eight chapters and considers such topics as the minister's conception of his task, the minister as a preacher, as a pastor, and as an administrator. According to the opinions expressed in this survey, laymen are not interested in listening to a preacher who is apologetic, pessimistic (a few stated that it kept them busy trying to keep their minister from becoming discouraged), or negative in his approach. They want their minister to preach from the Bible, but not in a literalistic sense. Pulpit mannerisms, a high pitched voice, indistinct speech and mistakes in grammar are in high disfavor. Ninety-four per cent of the laymen "deplored" the use of bad grammar, and ninety-eight per cent stated that an unpleasant voice quality and poor enunciation put a preach under a "grievous handicap." The final chapter of the book gives the qualities laymen desire their ministers to possess.

For a good many generations preachers have been telling laymen: "Be ye perfect . . ." This book gives laymen a chance to say wherein ministers themselves fall short of this ideal professionally.

THOMAS H. MARSH

CONSCIENCE ON STAGE

By Harold Ehrensperger. New York, Nashville and Dallas: Abingdon-Cokesbury, 1947. 238 pp. $2.00.

The author of this book will be recognized as the editor of *Motive*. His work in George Pierce Baker's drama classes, his teaching at Garrett Biblical Institute and other schools, and his wide study of drama both in America and Europe qualify him to write with authority and conviction about the use of drama in the church.

Ehrensperger believes that the dramatic impulse is native, and that its nurture is a part of the educational responsibility of the church. He believes further that drama deserves a central place in the church's program of worship and missionary effort, rather than the peripheral position which it now occupies. He does not attempt to give a detailed analysis of the techniques of producing plays in the church, for this, he feels, would but lead to the superficiality that has been too characteristic of writing done in this field. The point of view presented is that there is no separate "religious drama," but rather, that all drama of good quality has religious values.

The standards set for the choosing and the production of plays are ideal standards, the author himself stating that some of the standards proposed could not be met but that all drama groups should strive toward the ideal. The standard of perfection desired by the author is suggested by his reaction to the Passion play of Oberammergau:

> "The performance is undramatic, tedious, and relatively inconsequential . . . the play becomes a test of endurance which is tolerated because of the reputatoin of the play and also because liking it is the thing to do."

The book is divided into four sections with an added seventy pages of appendices. Section one is used for definitions and for "thinking the whole thing through." Section two considers the problems of organizing for production, standards for choosing plays and standards of acting. Section three deals with creative dramatics, and the final section is partly a repetition of section two and partly a final plea that drama in the parish house should be on the same level as drama on the college stage. The appendices point to the best authorities in the field and also include "A Christmas Service of Worship," by Robert S. Steele.

For the group that is interested in a serious study of drama in the church this book will be helpful.

THOMAS H. MARSH

THE HEART OF THE YALE LECTURES

By Batsell B. Baxter. New York: The Macmillan Company, 1947. xiii + 332 pp. $2.50.

The best known series of lectures on homiletics in America is the Lyman Beecher Lectureship on Preaching. The series is sponsored by the Divinity School of Yale University and has been delivered each year for seventy-seven years. These addresses fall into two distinct types, one dealing with the content of preaching, the other with the technique.

The present volume considers the second group within this series of lectures and therefore deals wholly with the art of preaching. The author does not commend or condemn what these eminent lecturers have said, but reports what he considers to be the most important things contained in their lectures. The report is made, and wisely so, mostly in the form of quotations from the various addresses.

The book is divided into three parts and considers the *preacher*, the *sermon*, and the *congregation*. There is a final chapter which compares the principles of pulpit speaking with those of secular speaking. The author, who is the capable head of the Speech Department at David Lipscomb College, has done a valuable service in assembling "The Heart of the Yale Lectures."

THOMAS H. MARSH

PRIMER FOR PROTESTANTS

By James H. Nichols. New York: Association Press, 1947. 151 pp. $1.00.

"All Christians are naturally Catholics until they learn by bitter experience to be something better," the author of this book quotes Bishop Dunn as having said. The all too common meaning of this "something better," which the writer points out as Protestantism, is simply "any Christian who denies the authority of the Roman Pope." This definition of Protestantism shows only half of the truth, states the author, a teacher in the Federated Theological Seminaries at the University of Chicago.

On several important issues the writer believes Protestantism is in the main line of Western Christian history and it is modern Romanism which represents the "protest." As proof for his stand Nichols points out that modern Roman Catholicism was radically reorganized in creed, government, and worship in reaction to the Reformation, and he thinks it is historically incomprehensible except as a protest against Protestantism. This being true, "Modern Romanism and modern Protestantism alike are partly revolutionary and partly traditional and neither can be fully understood without relating it to the other."

The author states that American Protestants have lost the consciousnes of their peculiarities as Protestants and sets for himself the task of describing the peculiarities of that division of Protestantism which he definies as "evangelical." In part one of the book the author deals with "The Protestant Movement," starting with its origins and concluding with the present, while in part two he considers "Protestant Principles," including Christ, God, and Bible and the Church.

The author's broad historical understanding, combined with his incisive style of writing are two of the characteristics which mark the book and which help to make it wholly deserving of the high praise it has so widely received.

THOMAS H. MARSH

A FAITH FOR THESE TIMES

By William Ragsdale Cannon. Athens, Georgia: University of Georgia Press. 1944. 93 pp. $1.25.

A readable book of lecture-sermons, presenting the Methodist point of view on six major doctrines of the Church; admirably adapted for use in Training Schools.

The point of view is that of "Moral Optimism," as best expressed in this country by Prof. D. C. Macintosh, formerly of Yale University, under whom Dr. Cannon majored while in seminary. Both the teaching and the personality of the noted Yale scholar have claimed the enthusiastic devotion of his pupil.

The book deserves to be read sympathetically rather than critically, for the writer is essentially a preacher who is here pleading for and illustrating doctrinal preaching. The reviewer however may be pardoned if he suggests a few matters which troubled him as he read. The author discredits reason in the interest of faith and yet after showing how incapable reason may be for a proof of God straightway resorts to the Rational and the Moral and the Religious "proofs" for the existence of God. The affirmation of belief in both the humanity and the divinity of Jesus leaves one wishing that there had been an effort to interpret the doctrine. The last chapter's title leads one to expect real interest in "The Hope Everlasting," but one paragraph at the close of the book suffices for his treatment. These are patent and minor flaws

in an otherwise well written and attractive monograph. Dr. Cannon is one of our younger theologians who gives promise of genuine service to his church; he is teaching in Candler Schol of Theology, Emory University.

JAMES T. CARLYON

A MAN CAN LIVE

By Bernard Iddings Bell. New York: Harper and Brothers, 1947. 128 pp. $1.50.

Here is a deeply serious book by one of our best preachers and scholars. Dr. Bell is sure of four things: a rapid disintegration of modern society, unless we do something immediately; common unbelief in purpose or goodness on the part of a generation gone carnal; man must find a place for himself in a designed universe under divine management; all of us must discover how to live well and to live together, that is, we must become ethical. To this end the writer seeks to present what he calls the "A B C's of Christianity" and to offer them not in the abstract "but in terms of the common life and work." I have not read in recent months a more vigorous declaration of the Christian Gospel as the primary need of the hour.

High churchman though he may be, Dr. Bell is severe in his criticism of the present-day institution; but he criticizes from within and from the point of view of a great faith in the true church. "If society for salvation has nothing to depend upon more vital than the emasculated, conformist, pompously absurd institutions which call themselves the Christian Church today, the society would seem to be hopelessly doomed."

The chapter headings show where this great Christian soldier is moving in his thought: What Man is Like, What God is Like, The Redemptive Adventure, Christian Morality, Strength from God, and The Victory. It is the sort of book that keeps a man from sleeping, but also sends him to his knees with quickened faith. Dr. Bell still believes that "God Is Not Dead" and that "A Man Can Live" and that he can live nobly as a child of the Living God.

JAMES T. CARLYON

ENCYCLOPEDIA OF ASTROLOGY

By Nicholas DeVore. New York: Philosophical Library, 1947. 435 pp. $5.00.

With the rapid growth of interest in Astrology it may be necessary for ministers to be prepared to answer questions of their people concerning the subject. I know of no single book which serves the purpose better than this Encyclopedia. Written by the President of The Astrologic Society, a man who was brought up in a Methodist parsonage, an Astrologer who believes there is a very close relation between Christianity and Astrology, the book commends itself as a forthright effort to make Astrology understood and respected by leaders of religious thought. In the *Preface* the author states his position clearly, "Of a truth, either the Christian religion is Astrology, or Astrology is the source of the Christian religion; for there is no conflict between them." This challenge to our preachers at least merits an investigation into a movement which boasts as many full time representatives as there are Methodist ministers in the United States.

The objective and scholarly methods of the writer appear in such sentences as that, "The astrological significance of comets has been the subject of much study, but so far no definite conclusions have been reached." His familiarity with modern scientific data may be illustrated by reference to the Sun, "Actually the Sun has no visible motion . . . Therefore when astrology speaks of the Sun's motion we must not overlook the fact that what we actually mean is the Earth's motion which we measure by or describe in terms of the apparent motion of the Sun." Town libraries as well as school libraries ought to have such a book as this for the information of the public.

JAMES T. CARLYON

FREE RELIGION

By Stow Persons. New Haven: Yale University Press, 1947. 168 pp. $3.00.

Professor Persons of Princeton University has made an important contribution to religious history in this carefully prepared and well documented work. It might be thought

of as a history of the Free Religious Association or as the story of the Unitarian Church as related to that movement, a church which sought to make room for reason within religion and at the same time to remain primarily a Christian Church. In the end the church was forced to reject the Free Religious Association, not because it was an unworthy sort of thing, but because it was too negative in emphasis. The Unitarian Church grew definitely away from its earlier negative position and sought to stand for positive ideas and practices among the Christian denominations of the land.

The book is admirable in its delineation of the personalities about whom there will always be a lustre and a sense of value for all Americans deeply concerned with the progress of religion. Ralph Waldo Emerson, Octavius Brooks Frothingham, Theodore Parker, William J. Potter, and a host of others live again as they are seen in relation to this concern for *Free Religion.* While the book will prove too detailed for the ordinary reader, it deserves a place in libraries everywhere, particularly in church colleges and theological schools. The Bibliographical Note at the back of the book is carefully and helpfully done; a good index is provided for easy reference to men and ideas; the chapters on "The Faith of Reason" and "The Religion of Humanity" reveal the dependable scholarship of the whole.

James T. Carlyon

An Approach to the Teaching of Jesus

By Ernest Cadman Colwell. New York, Nashville and Dallas: Abingdon-Cokesbury, 1947. 128 pp. $1.25.

In these 1946 Quillian Lectures at Emory University, President Colwell has treated with fresh vigor certain phases in the life and teaching of Jesus which are of special interest and importance to him. The six chapters have to do with the radical nature of Jesus' teaching, his originality, humility, and with the coming and the present Kingdom. There is pungency and aliveness about everything which Dr. Colwell does, and these lectures are no exception.

We have done no greater disservice to Jesus and the Christian cause than our blurring and softening the contours of his life until he has become so like one of us as to cease to interest us. What these lectures most excellently do is to strip away this weakness and impotency and to set Jesus before us as the rather terrific person he was. One wonders what would happen if the Church dared to look at Jesus.

Dr. Colwell takes his turn at the apocalyptic problem and treats it significantly if tersely. He insists that Jesus' teaching was not an "interim ethic," not patterned for any small group such as the clergy, priesthood or apostolate, but was directed to man as such. That Jesus believed in the near end is obvious. But if his eschatology "had the wrong timetable, and the wrong program of installation," it had the right faith, namely that God is in history, working constructively. At only one point, in our judgment, does Dr. Colwell's emphasis need amendment. The urgency of Jesus' message may owe a part of its intensity to his belief in the immediacy of the crisis. The short view of history normally applies pressure towards action, whereas the long view encourages us to procrastinate. Jesus was a man under pressure. Time was running out.

The book is a breath of clean fresh air.

Fred D. Gealy

The Language of Faith

Selected Jewish Prayers, edited by Nahum N. Glatzer. New York: Schocken Books, 1947. 128 pp. $1.50.

Some 50 Jewish prayers, ancient and modern, are here attractively printed, with English on one side of the page and Hebrew on the other. We may quote the prayer of a shepherd who "did not know how to pray":

Lord of the universe!
It is apparent and known unto you,
that if you had cattle and gave them to me to tend,
though I take wages for tending from all others,
from you I would take nothing,
because I love you.

Fred D. Gealy

BOOKS RECEIVED

THE PATH OF THE SAINT, *Anonymous. Harper & Brothers.*

THE HOLY SPIRIT AND THE GOSPEL, *G. K. Barrett. The Macmillan Company.*

POETS OF CHRISTIAN THOUGHT, *Henry M. Battenhouse. The Ronald Press Company.*

RELIGIONS OF THE WORLD, *Gerald K. Berry. Barnes & Noble, Inc.*

A MAN CAN LIVE, *Bernard I. Bell. Harper & Brothers.*

TREASURY OF RELIGIOUS PLAYS, *Thelma Brown. Association Press.*

BEST SERMONS, *C. Paul Butler, (ed). Harper & Brothers.*

A FUNCTIONAL APPROACH TO RELIGIOUS EDUCATION, *Ernest J. Chave. University of Chicago Press.*

HOW TO INCREASE CHURCH INCOME, *Weldon Crossland. Abingdon-Cokesbury Press.*

THE SIN OF OUR AGE, *D. R. Davies. The Macmillan Company.*

ENCYCLOPEDIA OF ASTROLOGY, *Nicholas Devore. Philosophical Library.*

TALES OUT OF SCHOOL, *John J. Espey.. Alfred A. Knopf.*

JOURNEY THROUGH THE BIBLE, *Walter Ferguson. Harper & Brothers.*

INCREASING CHURCH SCHOOL ATTENDANCE, *Albert H. Gage. Zondervan Publishing House.*

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